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The Pacific Churchman

San Francisco, California

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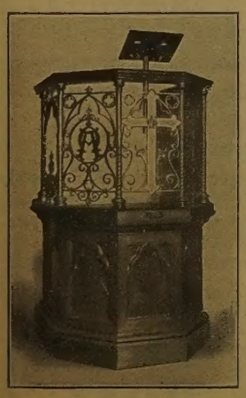

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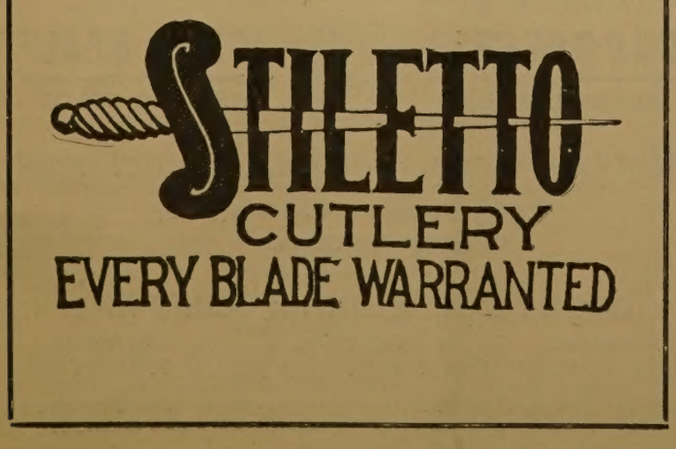

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NOVEMBER 15, 1905.

HONOR AMONG CLERGYMEN.

We fear that our recent remarks upon Honor Among Clergymen have been to some degree misunderstood. Dr. Powell's letter printed in this issue is an indication, and other less formal protests have come to us. It was Dr. Crapsey of Rochester, N. Y., who opened the discussion upon which we were commenting. We expressed an opinion which, while far from agreeing with Dr. Crapsey in detail, especially in regard to the fundamental verities of the Christian Faith, agreed with his main contention. Now it happens that Dr. Crapsey is at this time under investigation for alleged heresy by a Committee of the Diocese of Western New York, and it was natural that the particular question of Dr. Crapsey's heresy, about which we had nothing to say and intended to say nothing, should be confused with the general question of the relation to the Church of those who have departed widely from the current interpretations of the creed. Such confusion arising, it was natural again to suppose we were defending Dr. Crapsey. We were not defending Dr. Crapsey. Although we believe that the Church has never dealt with heresy in a truly Christ-like way and that prosecution and deposition are poor attempts at the methods of Him who was Divine Love Incarnate, we were not defending Dr. Crapsey, because we know nothing whatever about his case.

Neither were we discussing the attitude of the Church toward heresy. It was not in our thought for one moment to question the right of the Church to define not only her Creed, but also the limits within which she will allow interpretation of that Creed. Some words at the close which perhaps seemed to suggest an opposite view had reference not to the right to define, but to the spirit and grounds of definition as too often apparent in the sphere of ecclesiastical processes.

We were discussing one question only—that of the attitude of the clergyman himself whose belief has come to differ widely from that which is commonly held in the Church. Where lies the path of honor for him? It is a question involving many profound considerations, and we regret that we spoke so dogmatically. Although we can see no other answer than that which we have before given, we would prefer to lay the whole matter before our readers in the form of a question. Let us try then to put ourselves in the attitude of such a man (we are referring to no particular individual) and see what he sees and what the Church must see if she will judge him rightly.

He sees first of all that the interpretation of the Creed has changed from age to age. We do not think that that statement can be successfully denied. We gave illustrations of such changes in our previous discussion. If it be objected, as Dr. Powell objects, that the Creed refers to facts, it may be asked, what kind of facts? Are these facts historical or spiritual in character? One interpretation of the Judgment conceives of it as a future fact of the visible world; the other as a present and growing fact of the spiritual world. In other words, the phrase in the Creed is interpreted as referring to two differing kinds of facts. The point which Dr. Powell overlooks, but which it was one of the purposes of our previous remarks to make clear, is that while these facts are different, their spiritual value is the same. The believer's view of the world determines his conception of the *kind* of fact. The spiritual meaning is wrapped up in his Christian faith. In other words, the essential fact for the Creed is the spiritual fact, not the historical. Now, when the person whose attitude we are defining sees such a recognized diversity of interpretation, he feels that he can honestly repeat the Creed so long as he can find a spiritual meaning in it. If the Church sets a limit to the variety of interpretation, well and good; but for him, with the fact of such variety patent to all, the only limit of honest recital is when the phrases have become evacuated of all spiritual meaning. We do not see how he can take any other view.

Again, he recognizes, as we all do, that the Church stands not for the Creed as such, but for the Creeds as formulations of religious truth. The paramount claim is the truth. If the Church should find that the Creed did not express the truth she would inevitably choose the truth. If, then, a man comes to be convinced that the truth is different from what is commonly held or even in flat contradiction to some particular phrase of the Creed—and yet within the lines of distinctively Christian thought, for the possibility for one who has ceased to be distinctively Christian desiring to stay within the Church is so remote as to be negligible—what can he do? He is pledged to loyalty to the truth and to the Church. He feels that he must hold to the Church and in whatever way seems best endeavor to bring her to the truth, for she is likewise pledged to it.

Furthermore, he knows that the Church formulated the Creeds, and that, not all at once, but by a slow process. What the Church did in the first instance she can do again, and therefore he feels the more convinced that he owes a superior loyalty to the truth and to the Church than he does to the Creed.

The third factor which he recognizes in coming to this decision is that he does so not because of inadequate Churchmanship but because of High Churchmanship. A typical old-fashioned Low Churchman probably would not take such a position. If he found himself in disagreement he would leave, as did the Reformed Episcopalians, because his loyalty to his creed is superior to his loyalty to the Church. The man whose case we are considering stands by the Church because he is a High Churchman. The Church is superior to the creed, and the Church is pledged to the truth. If he must balance considerations of honor he feels that the matter of interpreting as is commonly done a creed which he can recite with feeling and profound belief in its spiritual meaning, is a small thing compared with his fundamental loyalty to the Church. He believes that Christians are members of Christ, of the One Body; that they cannot without sin cut themselves off. He believes that the Episcopal Church is the representative in America of the One Body and that he cannot cut himself off from her. He believes that he is called to minister. He believes that he has vowed at his ordination to teach and preach the doctrine of Christ "as this Church hath received the same," not *because this Church has so received it, but because it is*

the truth, and that this Church asks him to make such vow only because it is the truth. He believes, therefore, that his ordination vow requires him in honor to stay in the Church just so long as he believes in her and in Christ, whose Body she is.

Such is the case as it appears to the type of clergyman we have had in mind. He recognizes the "other side," yet the path of honor seems to him very clear. He is in a position somewhat analogous to that of the loyal citizen whose country requires of him certain things based upon principles which he counts wrong. What does he do? Renounce his allegiance? Not for one moment does he consider it. It is his place to do what he can to right things; but honor requires him not to desert his country. In spite of our catholicity we too often regard the Church after the analogy of a political party. That is the Protestant and sectarian view. The Church is not after the likeness of the party. The Church is one's spiritual native land. Our troubled thinker believes that and is convinced that the path of honor is that of continued allegiance. We have presented his case, and now we ask the question of our readers, What other view can he take, and would not the Church have a right to fault him if he took any other?

SEVENTH MISSIONARY DISTRICT

ALASKA.

The Bishop's Tenth Anniversary.—On the 30th of November next the Bishop will have filled out ten years in the Episcopate. In the name of the whole Missionary District, the "Cross-Bearer" offers congratulations and deepest respect and loyalty on the part of both clergy and laity. Ten years of arduous labors have these been.

The whole district will rejoice and give thanks that through them all Almighty God has providentially kept him for further and larger service.

It is a long step from the Alaska of 1895 to that of to-day. The Bishop has seen it grow, has often been among the first on the field when a new strike was to be made or a new town planted, and has stood ever ready to do in his own way that which makes life in such a country tolerable. He knows the trail and the rivers equally well; and more, he knows the men who pass to and fro on them. Few men if any are more generally known, and none more universally respected. The writer has met many miners who have told of the kindness done here and there on trail and river by the Bishop, and of helpful services held here and there in tent or cabin or church as opportunity offered.

In 1895 there were only three missions in the district—Anvik, Fort Adams, and Point Hope. These were worked by two priests, one layman, and two women. In 1905 the staff numbers one Bishop, one Archdeacon, eleven priests, three deacons (one native), two laymen, eleven women, and seven native helpers—thirty-six in all. And in contrast to three mission buildings of 1895 there are now fourteen churches, seven hospitals, seven schools, and ten clergy houses or rectories. Services are held at thirty or more places with some regularity, besides the occasional services held in many others on the itineraries of the Archdeacon and other clergy. There are 1,500 members of the church, including 500 communicants (about one half of which are Indian), and the offerings last year amounted to more than six thousand dollars. As encouraging as these figures seem to be, they do not tell of the lives helped and blessed at the various missions through their ministering agencies. The hospitals have been a source of untold good. No phase of the work has been more successful, and none more expensive. Aside from the initial cost of building and equipment, there has been very often an annual deficit to make up, or advances to be made to keep the doors open, as in the case of Fairbanks last year. The Bishop has always endeavored to answer the needs of a community, and to offer a useful ministry to the people.

In school work nothing has been done to conflict with what the government is doing. Only at places where it has neglected to supply a school has the Church started one. And no help has been asked nor advantage sought from the school authorities. In Church work friction and competition have been purposely avoided. In Indian work in no case has a rival mission been attempted on the part of the Bishop. Among white people, excepting at one or two places, the Church has been first on the field. Everywhere and always the Bishop has sought peace and friendliness.

Bishop Rowe is the one hundred and seventy-seventh in the line of American Bishops and the first Missionary Bishop of Alaska. His consecration took place on St. Andrews' Day, in St. George's Church, New York. His consecrators were the Bishops of Albany, Pennsylvania, Newark, Montana New York, North Dakota, Michigan, and Oklahoma. He is a Canadian by birth and training, but spent a number of years in the Diocese of Michigan prior to his election to the Alaskan Bishopric.

The earnest hope of the "Cross-Bearer" and "The Pacific Churchman" is that he may live many years more to enrich Alaska with his self-denying service.

The Wrangell Accession.—Some ten months ago the Rev. H. P. Corser, pastor of the People's Church in Wrangell, Alaska, wrote the Bishop asking for the privilege of a conference to consult about his coming into the Church, together with his congregation. For the time being, in the Bishop's absence, the matter was referred to the Rev. Thos. Jenkins, of Ketchikan, who had been commissioned to visit Wrangell occasionally to minister to the few church people already there. No haste was made and no enticements were offered. It was six months before the Bishop was able to visit the place. After having held two conferences—one with the pastor himself and the other with the people—the Bishop called the Standing Committee together and placed the case before them for their consideration and counsel. The opinion of the committee was that both pastor and people should be encouraged in their desire. They have accordingly been received under the supervision of the Bishop. The pastor himself has been confirmed and applied to be admitted as a postulant, and candidate for Holy Orders. The work has been placed for the present under the direction of the priest in Ketchikan, and Mr. Corser has been made lay-missionary to the people whom he seeks to bring with him.

The People's Church is an independent organization about three years old. They have built a neat little church, costing $2,000, by their own efforts, and it is paid for. Formerly Mr. Corser and his people were Presbyterians, but they have entirely repudiated Presbyterianism. There was no denominational break to complicate the problem. The people are very happy over the change, and a good number are looking forward to confirmation after due preparation. There is a good congregation of both whites and natives. Separate services are held for each—and a good Sunday-school, also other organizations. Mr. Corser is a graduate of Lafayette College and Union Theological Seminary, and has been a missionary during the whole of his ministry.

The Bishop and a Roman Priest.—A Roman Catholic priest some time ago was conducting a series of missions in Alaska. Happening to be in Sitka, he met Bishop Rowe. The Bishop inquired of religious conditions in a certain place. "Well," said the Roman Catholic, "there are only five Catholics in the whole place." "You must be mistaken," replied the Bishop, "for we have more than that." The priest looked at him for a moment and then said, "Well, I guess that's right." Of course he was right. There are American Catholics as well as Roman Catholics.

CONFERENCE OF THE SIXTH MISSIONARY DISTRICT.

The third annual conference of the Sixth Missionary District opened at Denver on Wednesday, the 18th ult., and was continued on the five following days. Presiding Bishop Tuttle was chairman, and the Rev. Carroll M. Davis St. Louis, was re-elected secretary. Among those present were the Bishops of Missouri, South Dakota, Colorado, Montana, Kansas, Laramie, Minnesota, North Dakota, Duluth, Iowa, Salina, Nebraska, and Kansas City; Deans Hart, Beeche, Cope, Bode, and Ohl; Reverends Floyd H. Mynard, Hugh L. Burleson, J. W. Campion, J. W. Robinson; Messrs. John W. Wood, corresponding secretary, Board of Missions; C. T. Blaisdell, St. Louis; N. E. Barkalow, Denver; Clement

Chase, Omaha; J. Strachan, Colorado Springs, etc. The attendance at all the meetings was excellent.

The Rt. Rev. W. Hobart Hare, Bishop of South Dakota, preached the opening sermon in Denver Cathedral from the text, "I have found David, my servant; with my holy oil have I anointed him." The presentation was forceful, thorough, and instructive. The aged Bishop's clear-cut sentences were an incentive to thoughtful young clergy, who seek the better modes of sermon construction. Referring to the ancient rites, the Bishop said accretions of the dark ages had thrown a pall over some truths which make up the essentials of Christian teaching. Erroneous conceptions of the divine order had grown out of certain medieval practices and had obscured the instructions of the Church respecting the nature of that discipleship to which all men are called. The Bishop dealt in an interesting manner with the questions arising out of the ancient unction with oil.

Among the topics discussed at the sessions were: "How to Get Missionary Information to the People," "The Strategic Importance of the Large Parish to the Apportionment Plan," "The Laymen's Forward Movement," "The Missionary Thank-Offering for 1907."

The meeting of the Woman's Auxiliary was full of interest. Miss Julia C. Emery, General Secretary, spoke of the conventions that had been held in other centers, particularly of that at Boston. Mrs. Morrison, wife of the Bishop, speaking on the Junior Auxiliary, pleaded for the better education of children in Church work. Miss Mary Metzler, deaconess of St. John's Cathedral, who spent a year in Japan under Bishop Partridge, gave an account of the work in that country, where very good results are being obtained, she said; and advised all who might have the opportunity to visit the Japanese children in their mission schools, as a most valuable object-lesson. Miss L. Krummer, a medical missionary who has spent several years in different parts of China, described at length the progress Christianity is making among the Chinese. She asked the question: "Why do so many people refuse to take an interest in missionaries?" and answered it by saying: "They have never thought it out. They are narrow and provincial. They were not properly taught by their parents when they were children. They have been neglected by clergymen, who dare not run the risk of offending or becoming unpopular in their parishes. Their heads are turned by the gods of wealth and pleasure, who are gaining wealth and influence in this land."

Dean Cope, of Laramie, speaking of the "Missionary Thank-Offering for 1907," sand: "We must make men realize how essential the Church is to national life, to progress, and to art. Men seem tied to secret societies and other attractions, while a few crumbs are thrown at the Church with, perhaps, a look of sympathy. Politics and business should have Christlike men, and men should be made to realize this."

At the evening mass meeting Dean Burleson, of North Dakota, spoke on the needs of the negroes. He asked what the Church was doing in this field—this foreign mission at our very hearthstones. Financially, about ten cents in fifteen years for the souls of those whose bodies sold for from $500 to $1,500. And does the amount that we give receive a reward of like measure? No. With $65,000, which was the amount used in twenty-four dioceses, 16,000 have been baptized, there are 9,000 communicants, 10,000 Sunday-school children, four large institutions, and 650 teachers. No race ever made such progress as the negro. At the close of the Civil War only one in one hundred could read; now, forty years later, fifty-six in every one hundred can. For the future we hope for $100,000, a penny apiece. How many, when they think of missions, ever consider the negro? And yet, among the negroes of Uganda, Africa, in twenty years there have been 60,000 conversions. There are now among them 1,000 churches. Does that not answer the question whether we, with this record, can do anything for the negroes?"

The mass meeting, which was held in the largest auditorium in the city, the Methodists', was also addressed by the Bishops of Iowa, Duluth, and Missouri. Altogether the Conference, as was publicly declared by the Bishop of Colorado, was thoroughly successful in its great object of reviving interest in missionary work.

Minneapolis was chosen for the next place of meeting.

Nearly a hundred Bishops, clergy, and laity dined together at the Savoy Hotel, the toastmaster being Dean Hart, and many telling speeches were made in the course of the evening.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

HONOR AMONG CLERGYMEN.

To the Editor of the "Pacific Churchman":

In your issue of October 15th you have an editorial on "Honor Among Clergymen," and as "The Pacific Churchman" is the official organ of this diocese, and thereby, nominally at least, representative of the clergy of the diocese, I want to take exception to the view set forth in that editorial. The question at issue is, Can a man who "has greatly departed from the current belief of the Church" honorably "cling to his office in the Church"? By the discussion which follows in your article, it seems that "the current belief of the Church" means her fundamental statements contained in the Creeds. In direct opposition to your view, I maintain that the only honest course for such a man is to relinquish his commission which the Church gave him to teach and preach.

For the Church and ministry are not an organization of men who are "driving at the same thing," as you imply, but are an organization of men who believe that they have a specific solution of the problem of sin and salvation. The Church's commission is to preach the Gospel, and that Gospel is a definite thing. It is a scheme of redemption based upon and growing out of certain facts which have either manifested themselves in the past or will manifest themselves in the future. To depart from this "current belief," to deny any link of this closely connected chain of fact is to destroy the basis of the Church's message.

To put the position beyond question, the Church has formulated these things in a brief but clear-cut statement, called the Creed, which she puts in to the heart and center of every one of her services. Furthermore, she puts that statement in the form of a personal affirmation, so that the minister says, "I believe" these things are so. He does not say "We believe," or the Church generally believes. It is a clear-cut personal declaration. Now how can any man say he believes these things if he does not believe them? And if a man can stultify his conscience in the most sacred act of worship; if he can insert mental reservations or philosophic quibbles into the heart of his adorations,—how can he remain honest or honorable? How can he have any real appreciation of what truth is?

It is, therefore, not enough for a man to be "driving at the same thing" that the Church has striven for during the ages. To be a loyal Churchman he must accept the Church's way of driving at these things, and that is by preaching what the Church regards as a God-given scheme of redemption.

To illustrate: Take one of the minor points in the creed—the statement of the Virgin Birth of our Lord. The Church has, since her doctrine was formulated, insisted that every minister shall say "I believe . . . in Jesus Christ, . . . who was conceived by the Holy Ghost, born of the Virgin Mary"; or in the Nicene Creed, "I believe . . . in Jesus Christ, . . . who was incarnate by the Holy Ghost of the Virgin Mary." Thus the Church has bound up the fact of the Incarnation with the fact of the Virgin Birth. Suppose a clergyman becomes convinced that the story of the Virgin Birth is a post-apostolic invention inserted in the Gospels, and that the statement of fact is untrue: How can he honorably recite those Creeds as a personal declaration of faith? The only possible course that is open to an honest man is to frankly admit that he does not believe these statements and that therefore he will not say that he does believe them.

To make the point still more clear: Suppose a man has come to deny the personality of God, but regards Him simply as that "power which works for righteousness"; suppose he has come to believe that the Gospels are not at all historical, but are myths and legends created by the human mind in its striving after the ideal; suppose he thinks that sin is simply the evil out of which humanity is steadily growing, that a sin is merely a blunder which may be rectified, but which needs no atonement; suppose he denies personal immortality, but interprets it to mean simply that each soul contributes his share of character to the world and then lives on in the "race consciousness"; suppose a man

thus denies all the facts of the Creed and yet in his own life is driving at the same thing that the Church is striving for—righteousness in private and public relationship, the amelioration of misery and the uplifting of humanity;—can the Church still give to this man her commission to teach and preach the Gospel as this Church has received the same? Or can such a man honestly and honorably conduct the worship of the Church when her liturgy requires him to make a personal affirmation of the very things which he denied? Having "departed from her current belief," the only course open to him is to surrender the commission which she gave him to preach and teach and henceforth to teach and preach only as a private individual. An honest man can do no less than this. I am

Respectfully yours,

HERBERT H. POWELL.

Church Divinity School, San Mateo, Cal.

MISSIONS TO SEAMEN.

Editor of "Pacific Churchman":

With regard to "Missions to Seamen" in your last issue, it seems to me that there is nothing that should appeal more strongly, not only to the people of San Francisco, but to the whole Diocese. There is no doubt that a large majority of those living in the interior consider that such work belongs purely to San Francisco; but has the wheat-grower or fruit-packer no interest in the ship that carries his products beyond the actual money value they will bring? Do they in the comfort of their homes ever think of the men who are battling with the elements, using all the craft which years of experience has taught them, that no damage may happen to their cargo?

Surely the producers in this State should lift up the hands that hang down and do all in their power to strengthen the work of the Seamen's Institute. Again, there is that beautiful hymn, "Eternal Father, Strong to Save," which is seldom heard in our churches except perhaps when some member of the congregation is on the water. Would it not be possible to have that hymn sung in all the churches in the Diocese on a certain day, say the first Sunday in the month? I am sure it would be a great comfort to the hundreds at sea to know that thousands of voices were praying in unison "For those in peril on the deep." A. W. DARWALL.

Ben Lomond.

TE DEUM LAUDAMUS.

To the Editor of "The Pacific Churchman":

Something recently came to the office of the General Clergy Relief Fund marking what may prove to be an epoch in the history of the Church in the United States. The matter is of interest to the Church at large, and we beg the courtesy of your columns to announce it.

Title II, Canon 53 of the Journal of the General Convention, provides, in paragraph 1, that clergy over 64 years of age may be pensioned by the General Clergy Relief Fund. Paragraph 5 permits "designated offerings." Paragraph 1 and legislation on the subject plan for automatic pension for all clergy over 64.

The General Clergy Relief Fund has published these facts broadcast for many years and emphasized them as much as seemed possible. Many of the disabled and infirm clergy and widows have received continuous pensions, in some cases, for thirty and forty years, yet in all the whole Protestant Episcopal Church in the whole United States of America it has not occurred to any one to designate offerings specifically for the aged clergy at 64 as equally entitled to a pension under the canons when the funds are provided. The General Clergy Relief Fund could not "designate," for it is a trustee to administer offerings, and the moneys it received were given for the general object and have been so applied up to the limit of the Church's generosity.

To Grace Church, St. Francisville, Louisiana, belongs the honor of beginning this fund, the fund for the automatic pension of clergy over 64. A designated offering from the Communion Alms of that parish has reached the General Clergy Relief Fund office for the Permanent Automatic Pension Fund. The first specific offering and all other offerings for that purpose will be properly invested and the interest—when the fund becomes large enough to furnish any—will be divided automatically among all clergy over 64 years old, irrespective of any considerations as to their physical health, as the Canon directs, i. e. "having reached the age of 64." It now rests with the Church at large as to how soon the fund is made large enough to do the good which it ought to do.

The offerings for disabled and infirm clergy and for widows and orphans of deceased clergy should not be diverted. These objects need all their income and more. But any parish and any layman or laywoman feeling moved to make an additional offering to the Permanent Fund for the Automatic Pension of Clergy can now do so, knowing that the fund is in existence and that their offering will remain for centuries doing good for the Church and for the aged servants of the Lord long after the givers have gone home.

Since the above was written, and while the letter was waiting to be mailed, two persons to whom the matter of the letter was mentioned have "designated" two insurance policies for $1,000 each for "Automatic Pensions at 64." Now let a great memorial fund arise and the Clerical Cathedral Village at Washington take form, and other foundations at other cathedrals of like character be laid, and the Church redeem herself from the scandal and disgrace of a ministry impoverished and timid in the present and neglected and starved in old age.

[The average salary is $600 per year, and there are scores of old men ashamed and cast out and suffering for the necessities of life.]

If the Church is not content to witness the almost daily decrease of the ministry and the closing and combination of places of worship that is going on, the diminution and drying up of the sources of supply both of a ministry and for the ministry,—she must arouse herself to the conviction that the full and comfortable support of the ministry to the end is a debt and not a benefaction, a debt we owe to our clergy, our children, our Church, our country, and our God.

ALFRED J. P. McCLURE,
The General Clergy Relief Fund,
The Church House, Philadelphia.

THANKSGIVING DAY.

Give thanks for the joy of living,
For the fragrant sunny days,
For the power of loving and giving,
For a heart to sing His praise.

Give thanks for autumn's glories,
For the music on the breeze,
For the anthems sweeping grandly
Through the proudly swaying trees.

Give thanks for the glorious power
Of the preparation days
For each golden summer hour
Now merged in autumn's haze.

A. C.

Even a Bishop of the Roman Church has been moved by the increasing desecration of the Sabbath to speak strongly in denunciation of those calling themselves Christians and some calling themselves Catholics, who spend the Sunday at places of very questionable amusements. At Syracuse, New York, Bishop Ludden has declared that he would refuse the honors of Christian burial to those who die by accident on the Lord's Day while engaged in violating the Sabbath. In a public notice which he has issued he says: "While the Sabbath is made for man, man is made for God. Hence the very first duty on the Sabbath is to give glory to God according to prescribed forms, then rest and innocent recreation." Dr. Andrew D. White, ex-President of Cornell, has expressed his sympathy with Dr. Ludden in this matter, and dwells on the distinction which the Bishop makes between Christian burial and the honors of Christian burial, which, he says, "will set large numbers of thinking men and women into trains of thought on this subject that will be profitable, not only to themselves, but to the country at large."

Religion, according to Professor James in his "Varieties of Religious Experience," is defined to be "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine."

BROTHERHOOD OF ST. ANDREW.

The Rectors of the following churches have asked the Western Secretary to speak to their boys and to try to interest them in the Junior Brotherhood—Grace, San Francisco; Holy Innocents, San Francisco; Christ, Alameda, and Christ, Sausalito. It is hoped that in each of these parishes a chapter of boys may be established within the next two weeks.

With the hearty co-operation of the Rectors an effort is being made to revive the dormant Senior Chapters in Trinity, San Francisco, and St. John's, Oakland. Also in several other parishes at the Rectors' request are the men being interviewed one by one, and wherever enough volunteer for the work, a chapter will be established.

The Western Secretary expects to leave for Bishop Johnson's diocese about December 1st.

A Successful Men's Meeting.—The meeting of Churchmen held in the Sunday School room of Grace Church, San Francisco, on the evening of October 25th, under the auspices of the Brotherhood, was very successful. The Bishop called the meeting for the purpose of having local churchmen hear something about the recent annual convention of the Brotherhood, and with a view to showing the desirability and need of more lay work being done in and about the city. The attendance was most gratifying, fully 200 men being present. In addition to the large number from the city parishes there were representations from Sausalito, Berkeley, Oakland, Alameda, and San Mateo. Most heartily had the clergy co-operated to make the meeting a success and a considerable number of them were present, some coming from across the bay.

The Bishop presided and conducted the opening devotions. Mr. J. C. Astredo spoke first on the "Personnel of the Convention." He introducted the leading figures of the recent Convention to his audience by means of stereopticon pictures. As a leader's picture was thrown on the canvas, Mr. Astredo would relate some anecdote showing what character of man he is.

Mr. Colin Spangler, who attended the Convention as a delegate from St. Luke's Junior Chapter, was the next speaker. Though a young man he is a pleasing speaker and on this occasion he described in an interesting way the more important meetings of the Chicago Convention. He mentioned in particular as the most important of the many meetings, the Quiet Hours (the first service of the Convention), the "Preparation" service for the Corporate Communion, and the Corporate Communion service itself. These three indeed were the more particularly blessed services of a much blessed Convention.

Mr. Shelby then spoke on the "Lessons of the Convention," pointing out first that the Brotherhood in a commercial age had been able to secure and to hold the interest of busy men in the Church's work. Of the 13,000 men who belong to the organization he called attention to the fact that 1,000 of them, or one out of every thirteen, attended the Chicago Convention.

Another lesson the Convention taught, he said, was the lesson in intercessory prayer. He told how months before the Convention assembled the Brotherhood men and boys, individually and in Chapter meetings, had been interceding for God's blessing to rest upon the coming annual gathering, and how that upon coming together one of the first things done by the delegates was to pour out their united prayers interceding for the presence and guidance of the Holy Spirit in all the meetings to follow.

Finally he appealed to Churchmen generally to join the organization and add their strength to this great movement which had accomplished so much in the past and which he believed was destined by God to accomplish even greater things for the Church in the future.

The Bishop of California, who had acted as chairman of the meeting, made the closing remarks. He said the Convention had impressed upon him more than ever before the great part that prayer had played in the success of the Brotherhood's work. The Brotherhood asked its members to be prayers first and workers second. He said he thought the mistake had been made in the diocese when inviting lay co-operation, in stressing the work side of the work perhaps not too much, but at least in stressing the prayer side of the work too little. The secret of the Brotherhood's success he thought was that it developed praying men and that when such a man was developed you could depend upon his being invariably at the same time a worker for God. Referring to the emblem of the Brotherhood, the St. Andrew's Cross, the Bishop said the Cross in whatever form it was found was the emblem of prayer and service. Not only was it worn by the Brotherhood men in the lapels of their coats, but the cross by which every man was signed at Baptism was worn thenceforth on every Churchman's forehead, testifying to the fact that he has promised to be a "faithful soldier and servant unto his life's end." Therefore, the Bishop pointed out, all the responsibilities and all the privileges of prayer and service belong quite as much to the Churchman outside the ranks of the Brotherhood as to those who are in its ranks. He spoke of the goodly number of laymen who were doing effective work in the diocese and paid a tribute to their zeal and loyalty.

ALAMEDA COUNTY.

Monday Club and Haywards.—The Monday Club was entertained at the hotel in Haywards by the Priest in charge of Trinity Mission, the Rev. Hamilton Lee. The Club adopted resolutions expressing its sorrow at the departure of its first president, the Rev. W. C. Shaw, and also expressing its sympathy for the Rev. C. T. Walkley in his return to the East.

It was a great pleasure to the members of the Club to see the Church moved to its new lot. Mr. Lee is certainly to be congratulated in having such a large property for the Church and the Rectory. The Rectory was finished last summer.

Alameda. — Christ Church. — Preparations are hurrying on for the Fall Festival for the Rectory Fund. A new undertaking has been begun in Christ Church, this time with the very definite object of helping some to earn their living. From the "Bulletin" we gather that for years the Daughters of the King have found that in Alameda there is a real need for helping those who have suddenly been compelled to become breadwinners. The plan is to have a "Women's Industrial Bureau" at 1904 Clinton avenue. Mrs. McCloughry is to live in part of the house. The remainder will be used as a sales-room, an office, a large "Women's work-room" and a club room. A telephone and a messenger boy will complete the outfit. It will combine the functions of a Woman's Exchange and an Industrial Bureau.

Alameda.—Randolph Memorial Mission.—The Ladies' Guild of the Randolph Memorial Mission of Christ Church held its annual meeting Friday, October 27th. The reports of the last year all showed progress. The officers for the coming year are Mrs. John Nield, president; Miss Clara Remmel, vice-president; Miss Louise Gray, secretary and treasurer.

Berkeley.—St. Mark's.—Rev. E. L. Parsons, Rector.—The series of addresses by clergy and laity of other Churches was very well attended and proved a great success. The people of St. Mark's may be assumed to know for what these other Churches stand and what they have historically and psychologically to contribute to American Christianity. Mr. Augustine C. Keane has begun a course on the Ethics of Socialism, which is proving very interesting.

Berkeley is looking forward to the lectures by Professor Moulton. Professor Charles M. Gayley, head of the English Department of the University, says of him:

"Professor Moulton has done more for the intelligent study of the Bible as Literature than any other man I know. I am delighted that he is to lecture up and down through California. And I trust that nobody who appreciates good literature and the masterly interpretation of it will fail to hear him."

Berkeley.—Church of the Good Shepherd.—Rev. E. L. Parsons, Rector.—The Mission regrets that Miss Whitney has been obliged to give up her work at the Mission. The sewing class under Miss Jones continues to report increased membership. On Sunday, October 29, the Curate of St. Mark's and several members of St. Mark's choir visited the Church for the Communion Service. The Mission very much feels the need of a resident clergyman. Mr. Cooper and Mr. Harrison still continue to minister faithfully to the people.

Oakland.—St. John's Church.—Rev. E. F. Gee, Rector.—Rev. Ernest Bradley, Rector of St. Stephen's Church of San Francisco, delivered an address entitled "India and Ceylon," before the Men's Club at St. John's Church. He spoke of the missionary work he did at Ceylon, and told of the novel way in which he entered into the work. He was adopted

(Continued on page 13.)

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

Mite boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

SPECIAL NOTICE.

It will be necessary to issue the next number of this paper on November 28. Contributors will please see to it that "copy" reaches the office by the 23d.

PRAYER FOR VACANT PARISHES.

In view of the vacancies existing in the Diocese the following prayer is earnestly commended for use privately and in the public services, both in the congregations immediately concerned, and in the Diocese at large.

WILLIAM F. NICHOLS.

A Prayer recommended for use at the present time in the private devotions and public services of the congregations of the Diocese:

Send, O Lord we beseech Thee to all Thy flocks, Pastors in whom shall be the Spirit of wisdom and understanding; the Spirit of counsel and ghostly strength; the Spirit of knowledge and true godliness, and the Spirit of Thy holy fear; that by the faithful service and blameless conversation of all who minister unto them in holy things they may be moved more earnestly to seek Thee and Thy righteousness, through Him Who is the Shepherd and Bishop of our souls, Thy Son, our Saviour, Jesus Christ. Amen.

APPOINTMENTS.

January to June, 1906.

January.

7—First Sunday after Epiphany—A. M., Stockton; evening, Point Richmond.

10—P. M., address to St. Luke's, San Francisco, Branch of Woman's Auxiliary.

14—Second Sunday after Epiphany—A. M., Merced; evening, Madera.

23—A. M., Grace Church, San Francisco. Opening of Fifty-sixth Annual Convention of the Diocese.

28—Fourth Sunday after Epiphany—A. M., Palo Alto; evening, Trinity Church, San Francisco.

February.

4—Fifth Sunday after Epiphany—A. M., Holy Innocents, San Francisco; evening, St. Andrew's, Oakland.

11—Septuagesima—A. M., Fowler; evening, Selma.

18—Sexagesima—A. M., Mill Valley; evening, Sausalito.

22—Los Angeles.

25—Quinquagesima—Bakersfield and vicinity.

March.

4—First Sunday in Lent—A. M., Los Gatos; evening, St. James', San Francisco.

11—Second Sunday in Lent—A. M., St. Stephen's, San Francisco; evening, St. Paul's, San Francisco.

18—Third Sunday in Lent—A. M., Gilroy; P. M., Hollister; evening, Salinas.

25—Fourth Sunday in Lent and Annunciation—A. M., St. John's, Oakland; evening, Cathedral Mission.

April.

1—Fifth Sunday in Lent—A. M., Trinity, San Jose; evening, Christ Church, San Jose.

8—Palm Sunday—A. M., St. Peter's, San Francisco; evening, Grace Church, San Francisco.

10—Tuesday before Easter—Evening, Church of the Advent, San Francisco.

11—Wednesday before Easter—Evening, Christ Church, Alameda.

12—Thursday before Easter—Evening, Maria Kip Orphanage.

13—Good Friday evening—St. John's, San Francisco.

15—Easter Day—A. M., Trinity, Oakland; P. M., St. Mary's, San Francisco; evening, St. Luke's, San Francisco.

16—Monday in Easter week—A. M., Iona Churchyard.

22—First Sunday after Easter—A. M., San Luis Obispo; evening, Arroyo Grande.

26-30—Meeting of Conference of Seventh Missionary District.

May.

6—Third Sunday after Easter—A. M., King City; evening, Paso Robles.

7-11—Salinas Valley Missions.

13—Fourth Sunday after Easter—A. M., Menlo Park; evening, Berkeley.

20—Fifth Sunday after Easter—A. M., Hanford; evening, Fresno.

27—Sunday after Ascension—Santa Cruz and vicinity.

June.

1—Examinations Church Divinity School.

3—Whitsunday—A. M., Tuolumne, consecration of church; evening, Sonora.

6—Ember Day—Annual ordination for Church Divinity School.

10—Trinity Sunday—A. M., San Mateo; evening, Belmont.

17—First Sunday after Trinity—A. M., San Rafael.

24—Second Sunday after Trinity, St. John Baptist Day—A. M., Haywards; P. M., Centerville.

In connection with the visitations as announced above, the Bishop would be glad to be informed at each point, so far

Note the Symbol

as thorough pastoral canvassing can furnish the data, (1) the full number of those associated with the congregation who have been baptized but not confirmed, and (2) the number of unattached church families and communicants residing in the area served by the given church. Though in each case it may not be possible to find more than approximate statistics, the Bishop earnestly invokes the interest of all those who have cure of souls in the Diocese in seeking "for Christ's sheep that are abroad," and so helping to reduce the lamentable number of our own Church people who come to our borders and fail to connect themselves with any congregation. It is not far from startling to hear evidence now and then of the size of this "non-participating" Church constituency. Pastoral conscience in the spirit of the charge in the office for the ordination of priests—which is commended to the frequent reading of the clergy—and well-kept parish registers, with business-like methods and lists, will do much to minimize the difficulties.

WILLIAM F. NICHOLS.

PERSONALS.

The Bishop of Sacramento has gone to the East, to remain until after the New Year.

Rev. Dr. and Mrs. Geo. H. Jenks will make their home for the winter at the Hotel Albany, Oakland.

Thanksgiving union services will be held on Thanksgiving morning, November 30th, at the First Presbyterian Church, Oakland. Rev. Charles Thomas Walkley, rector of St. Paul's Church, will preach the sermon.

The offerings at the Thanksgiving Day services in the churches throughout the diocese are by Resolution of Convention requested for the Old Ladies' Home.

ST. LUKE'S HOSPITAL—ACKNOWLEDGMENTS.

The Treasurer of St. Luke's Hospital, in behalf of the Board of Directors, acknowledges with thanks the following sums collected on Hospital Sunday in various churches of the Diocese:

From—	
Grace, South San Francisco	$ 1.75
St. Matthew's, South Berkeley	2.00
St. Mary's by the Sea, Pacific Grove	21.65
Christ, Sausalito	7.00
Grace, San Francisco	100.00
St. Matthew's, San Mateo	33.45
St. Stephen's, San Francisco	17.00
Transfiguration, San Francisco	2.00
*St. Luke's, San Francisco	19.95
St. Stephen's, Gilroy	4.65
Christ, Alameda	8.75
Our Saviour, Mill Valley	5.00
Trinity, Menlo Park	18.30
St. Paul's, San Rafael	107.60
Holy Innocents, Corte Madera	1.00
St. Paul's, Oakland	1.70
Total	$351.80

*In addition St. Luke's San Francisco, has contributed during the year through its systematic plan the sum of $72.96.

HOUSE OF CHURCH WOMEN.

On the afternoon of Tuesday, November 7th, in response to the invitation of the Woman's Auxiliary of Grace Church, a goodly number of church women gathered in the Sunday School Room of Grace Church to hear the Bishop tell of this new departure.

The Bishop dwelt upon the fact that the movement is not a woman's suffrage movement, inasmuch as that has been an established fact in this Diocese since 1895. It is not revolutionary but evolutionary, expanding the principle of lay representation in the Church which really was revolutionary as introduced in 1789.

The Bishop then detailed the steps for the election of members and the organization of the first session. Stress was laid upon the fact that members must be communicants.

Among the things expected of this House of Churchwomen is that it will give a wider hearing to all those branches of Church work in which women are especially interested, and so enlarge and expand the sphere of all women's organizations within the Church.

The Bishop dwelt upon the three characteristics of the Church woman that are likely to be developed as 1, Sanity; 2, Domesticity, and 3, Churchliness; and expressed the hope and expectation that this House of Church Women might find somewhat to say on certain social topics, e. g., social gambling, bridge whist, Lenten diversions, divorce.

CLOTHING BUREAU.

The **Object** is to supply poor people with clothing and household goods.

The **Method** is to sell for small sums articles of better value than could be bought elsewhere.

The Clothing Bureau is of great value to persons who need help but do not need charity. It discourages that dependence which is the result of indiscriminate giving.

The money received is used to benefit the poor through mission work and the various agencies of the Order of the Good Shepherd.

The Sales are held throughout the year on Tuesday from 2 to 4 and on Monday evening at 7.30.

The Needs.—Every article of clothing for men, women and children; infants' clothes; bedding, carpet, crockery. Also pictures, vases, ornaments, fancy work and toys.

Nothing is too good for the Bureau. The finer things are kept separate from the others to be sold to persons for whom they are suitable.

The Supply is drawn from friends of the work. **Will you help?**

Packages may be sent to the address given below. Please mark distinctly "Clothing Bureau." Arrangements may be made by note or telephone to have your donation called for. Also stout bags will be furnished upon application in which to collect the articles before sending.

Address Clothing Bureau, Cathedral Mission of the Good Samaritan, Second street, near Folsom, San Francisco.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.

EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

New subscribers can obtain the SPIRIT OF MISSIONS and the PACIFIC CHURCHMAN for $2.50.

We are also authorized to receive new subscriptions to THE CHURCHMAN (of New York) and THE PACIFIC CHURCHMAN for $3.00.

The City and County Hospital, San Francisco, Cal.
The San Francisco Training School for Nurses offers a course of training in all branches of nursing to young men and women, between the ages of twenty and thirty. Requirements for admission: good health, good moral character, and a grammar school education, or its equivalent. Classes forming November 1st and January 1st. A Post Graduate Course is offered to a limited number of graduate nurses. For prospectus address—
MISS RUTLEY, City and County Hospital, San Francisco

WANTED—A young girl, about 17, to help with housework and the care of children in a clergyman's family, living at San Rafael. Moderate wages. Apply in person or write to Mrs. Ernest Bradley, 836 Fulton Street, San Francisco.

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"Professor Moulton has done more for the intelligent study of the Bible as Literature than any other man I know. I am delighted that he is to lecture up and down through California. And I trust that nobody who appreciates good literature and the masterly interpretation of it will fail to hear him."—Professor C. M. Gayley, Department of English, University of California.

MISSIONARY COMMENT

MISSION STUDY CLASSES.

Some time ago we suggested in these columns that one of the most effective ways to develope a missionary spirit in a parish is to organize a missions study class. In missions as in most other things apathy and indifference are born of ignorance. When once this ignorance is dispelled; when the great work of missions is known; when the sacrifices of those who give and of those who go are sympathetically understood; when the glorious victories won for Christ and His Kingdom are realized, then enthusiasm for missions takes the place of the previous indifference or hostility.

The PACIFIC CHURCHMAN hopes to give in the near future more definite and detailed plans for the organization and conduct of these classes, but at present we can only offer some general suggestions. Perhaps there is no better way to begin than by noting what others have done in this line. We have in mind two distinct plans which are being carried out in the diocese, one by the Woman's Auxiliary of St. Mark's Church, Berkeley, the other by the students of the Church Divinity School in San Mateo. The Plan of Work outlined by the former is very complete. There could hardly be a better arrangement for Mission Study in any parish. The Plan of Work is as follows:

The Woman's Auxiliary of St. Mark's Parish proceeds upon the theory that every baptized woman of the Church is a member of this Society by virtue of her baptism.

In order to allow for differences of interest and to provide for a choice of work it is divided into three sections; one working for Foreign Missions, one for Domestic Missions and one for Diocesan Missions.

These sections have each their own chairman, secretary and treasurer; they elect their own officers, plan and carry out their work; meet as often as they please and in all respects are free to work in their own way.

The only dues are Central Expenses divided among the three sections. There are two Funds to which all are invited to contribute. For the Church at large: United Thank Offering, collected in Mite Boxes and presented at the Triennial Meeting of the Woman's Auxiliary at the time of the General Convention. For the Diocese: Bishop's Auxiliary Fund, collected in envelopes, and used by the Bishop in support of Women Workers in the Diocese.

The general auxiliary is organized as usual. There is a general meeting held the last Friday of each month at 2:30 p. m. at the Parish House, to which all ladies are welcome, even though they belong to none of the sections.

There is a short missionary service, reports are read from the several sections of their work during the past month; a paper or talk is given, usually by someone outside the parish; the general business and special matters of interest are brought forward, and the meeting closes with afternoon tea and social intercourse.

The Missions Classes will be held as usual, in connection with the different sections, one studying China and Japan, one Domestic Missions, and one the history of the Protestant Episcopal Church in America. To these, all interested are welcome, though they may not belong to any section.

MISSIONS IN THE SUNDAY-SCHOOL.

Mission Study should by all means be begun in the Sunday-school. If the history of Christian Missions were taught intelligently to children in the Sunday-school the Church would, in a few years, be filled with men and women who have an intelligent comprehension of the subject. We have heard of Sunday-schools where the children knew the names of all the mission stations in the diocese and the ministers who labored there. How easy it would be in that Sunday-school to get a special offering for one of those missions in case of emergency. How enthusiastic such a school becomes over the Advent offering. How eagerly they would welcome an occasional visit from a mission worker from one of the diocesan stations.

MISSION STUDY FOR THE CLERGY.

After all, however, does it not need to be emphasized that the clergy, almost if not quite as much as the laity, are in need of systematic study of missions? In bygone days missions were not studied in the Divinity School and Theological Seminary as they are to-day. The clergy having failed to get that systematic training which is so essential to a systematic grasp of the subject are themselves either indifferent to the subject altogether or spasmodic in urging it upon their people. A missionary sermon is to so many clergymen either a bundle of anecdotes or of well-known platitudes about giving. How rarely is there any real attempt at presenting in systematic order a review of what missions have done for the world and the Church. If these attempts are rare it is because the clergy themselves have not the knowledge of the subject to impart. The first and most important mission study class to organize, therefore, is that which meets in the pastor's study. And upon the thoroughness of that class will depend very largely the success of the classes in the Church and Sunday-school. The old adage "Like people, like priest," is especially true in regard to missions. If a clergyman became thoroughly informed and enthusiastic about missions there would be no doubt about the attitude of his congregation. Sooner or later he would build up a strong missionary Church.

MISSION STUDY IN THE DIVINITY SCHOOL.

In the Divinity School a Mission Study Class has been organized which meets every two weeks. The special subjects for study are Missions in China and Japan. The text-books used are Beech's "Dawn on the Hills of Tang" and "Rex Christus," two text-books prepared by the Student Volunteer Movement. The meetings are led by the students in turn, the leader reading a paper on some phase of the work following the outline in the text-books. The books also guide the other members of the school in preparing for the meetings. This is perhaps the most effective way to study missions as the students thereby get a systematic outlook over the whole field which is sufficiently detailed to enable them to enter sympathetically into the needs of any particular mission.

THE O. O. M. FUND.

Another subject, however, which is managed by the Missionary Society of the Divinity School is the O. O. M. fund. As most of our readers are aware this diocese has a missionary in China, whose support comes from the diocese, and whom the diocese can regard as Our Own Missionary. At present and in fact ever since his going to China Our Own Missionary has been the Rev. John W. Nichols, the worthy son of our own beloved Bishop and a graduate of the Church Divinity School. It is therefore fitting that the Divinity School Missionary Society should have the administration of the O. O. M. fund. The attention of all, clergy and laity, is called to this fund. Any contributions may be sent to Mr. L. A. Wood at the Divinity School. The study of missions in any parish in this diocese may well begin with a study of the work of Our Own Missionary, and by starting from that spread out over the rest of the China Mission and then over the rest of the world.

MISSIONARY ADMINISTRATION EXPENSES.

One fact which the clergy should point out with much more than usual emphasis, and which will appeal to any intelligent congregation, and especially to business men, is that gleaned from the pamphlet just sent out by the General Board of Missions entitled "Some facts about gifts for Missions during the past year," where it is shown that the actual cost of administration was only five and two tenths per cent of the amount handled by the Board. Increased and more widespread efforts were put forth this year to secure the needed funds to meet the increased obligations for missionary work. These increased efforts cost more money. Monthly reports were sent out to the clergy in order that by knowing the actual state of the funds more eager efforts could be made; the "Spirit of Missions" has been sent free to every clergyman; extra copies and special pamphlets on missions have been furnished for gratuitous distribution; but with all this added expense the actual cost of soliciting, collecting and distributing the missionary gifts of the whole Church has been a lower percentage than for a number of years.

The Church may congratulate herself on this record of careful business administration. When this record is compared with that of other lines of business its excellence is immediately perceived. The cost of administering the affairs of a majority of life insurance companies last year ranged from fifty-three and one tenth per cent to thirteen and two tenths per cent of the income, while the average for the last five years ranges from forty-three and four tenths per cent to thirteen and eight tenths per cent of the whole income. It can hardly be impressed upon our congregations too strongly that, with this slight cost for administration, nearly every penny contributed for missionary purposes finds its way to the mission field.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary—Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Diocesan Meeting.—Monday, December 4th, 2:30 p. m., in the Guild room of Trinity Church, San Francisco.

Officers' Meeting.—1:45 p. m., same time and place.

The Bishop has appointed Mrs. Charles H. Norris, President of St. Michael's Branch, Fowler, Vice-President for the Auxiliary in the Convocation of the San Joaquin. Mrs. Norris will have for her immediate interest communication with clergy and women who may desire to form branches within this territory, and with women who, in places where a branch is not yet possible, wish as individuals, to share in some department of the Auxiliary's work.

Within this Convention are branches in Fowler, Fresno, Hanford, Modesto, Oakdale, Sonora, Stockton, Tuolumne, and Selma, the women of the Churches in Bakersfield, Tulare and Visalia contributing intermittently.

Movements of the Missionaries.—Dr. Mary V. Glenton, with Miss Higgins, a nurse whom she has secured for her hospital, sailed on the Siberia, Saturday, the 4th instant. We greatly regret that failure to notify us of Dr. Glenton's whereabouts in town until too late prevented her speaking at the Marin County meeting as announced.

Miss Barber, a nurse for Hankow, is booked to sail November 15th, by the Mongolia.

Miss Waterman, returning to the Philippines, will sail by the China on the 25th.

Both ladies are at the Occidental Hotel, San Francisco.

The Marin County Quarterly Meeting was held at San Rafael on Thursday, November 2d, in the Guild Hall of St. Paul's Church. In the unavoidable absence of Dr. Mary V. Glenton of Wuchang, China, the Rev. George Maxwell of Sausalito spoke on the uses of gymnasiums as means to reach the minds of the young and bring them into the Church and Church work. He spoke of his experience on similar lines.

He was followed by Deaconess Drant. A large number of the Junior Auxiliary being present, her remarks were of a happy nature. She spoke of her Chinese children, how and what they had learned of the need that all white people should pray for and help their yellow brothers and sisters as our Lord's command was "to go and preach the Gospel to all nations." Her whole address was listened to with rapt attention by all.

Mrs. Lawver followed and read extracts from letters received from O. O. M. in Sinza. She also spoke of our privilege in sharing in his work.

The collection was given to Deaconess Drant to help in her work.

The President, Mrs. H. C. Campbell of Sausalito, spoke to the assembly and distributed a quantity of interesting literature on the subjects of mission work in China and elsewhere.

The Rev. Chas. Hitchcock opened and closed the meeting.

Miss G. E. Deal, the newly-appointed Secretary for the Junior Auxiliary, was present and was introduced to the ladies. She spoke a few words with regard to the Advent offering boxes which will be given out later on.

About thirty members from the various local branches were present and fifteen members of the San Rafael Juniors, making a splendid showing of enthusiastic missionary women.

On a side table several articles made by the young people were on exhibition, in the hope that their presence would encourage the Juniors to continue in well-doing.

Tea was served by the ladies of the Woman's Auxiliary assisted by the young ladies of the Altar Guild and the Junior Auxiliary. This brought to a close one of the most delightful missionary meetings.

MARY L. BURREY, Sec.

The pleasant Sunday-school room of St. Andrew's, Oakland, was well filled on the occasion of the quarterly meeting of Alameda County Branches with women who wished to hear Bishop Nichols speak of the "Proposed House of Churchwomen."

Bishop Rowe will celebrate on St. Andrew's Day the tenth anniversary of his consecration to the Episcopate in Alaska.

The building of his house in Sitka, for which the Auxiliary, through a Diocesan officer, contributed $5,000, has been a hard and expensive task.

Friends of Bishop Rowe may join others of the Auxiliary who will send him, towards his house, a small—or large as it may be—gift of money in congratulation that we still have him with us and in token of our unfailing love. Address the Treasurer, Miss Gibbs, 2525 Washington street.

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LECTURES ON BIBLICAL LITERATURE.

The late Bishop John Williams of Connecticut said "some people read more about the Bible than they do the Bible itself." Dr. Richard G. Moulton, in the preface to the second edition of his work, "The Literary Study of the Bible," says "one person is willing to read the Bible for every ten who are ready to read about it."

In an age not distinctively Bible reading, to get people to read the Scriptures is a great work; to get them to read the Bible with an appreciation of it as literature is a great gain, for no one can revere the letter from an esthetic point of view without there being at the same time conveyed to the heart something of the Spirit of God's Word.

The intellectual study of the Bible involves work in many departments of research; e. g., Textual Criticism, for the Determination of the Text; Exegesis, for the Interpretation of the Text; and Literary Analysis, pursued in the study of the Bible as a Library of Art.

An eminent scholar and educator, Dr. Richard Green Moulton, has made a wonderful advance in the study of the Bible from this last point of view. His visit will certainly stimulate a revival of interest in the Holy Scriptures; the consequence of that means, a revival of Personal Religion.

San Franciscans will be favored with an opportunity to attend two courses of lectures by Dr. Moulton, to be delivered in the Young Men's Christian Association Hall, Mason and Ellis streets, according to the following schedule:

Course I—Four lectures on the Bible as Literature; The Book of Job; St. John's Revelation.

Course II—Four lectures on Biblical Masterpieces.

San Francisco—November 27th, 28th, 29th, and December 1st, 3 P. M.: Course II.

November 27th, 28th, 29th, and December 1st, 8 P. M.: Course I.

Tickets for each course, 50 cents. Admission to single lectures, 25 cents.

This season of instruction on the literature of Holy Writ is a matter of popular as well as professional interest, and of peculiar importance to Sunday School teachers.

Tickets may be procured from the Secretary of the Commission, the Rev. Mardon D. Wilson, 731 California street, at the New Book Store, 23 Grant avenue, and at the Y. M. C. A. Hall.

SUNDAY SCHOOL DEPARTMENT.

In October, the Secretary of the Sunday School Commission sent to all the clergy in charge of Sunday Schools a circular letter asking for information under the following heads: 1. Is your Sunday School graded? 2. If it is graded, what is your plan of grading? 3. What course of study do you follow? In reply to these questions twenty-four answers have been received, giving returns from twenty-eight schools. While most of the smaller schools in the diocese have furnished the information requested, it is to be regretted that many of the larger schools are not represented in the replies received. Nothing has been heard from nine schools in San Francisco, five in Oakland, five in the Convocation of San Jose, and two in the Convocation of the San Joaquin.

Of the answers returned, twelve were from schools having fifty pupils or more, and fourteen were from schools averaging an enrollment of twenty-five pupils, and of these eleven were reported as already graded, and one was in process of grading; of the fourteen schools averaging an enrollment of twenty-five pupils, nine were reported as already graded, two were about to be graded, and three because of their smallness were ungraded. In five cases the grades of the public schools were followed, and in eighteen instances the grading was done in accordance with the age and proficiency of the pupils. In several of the smaller schools it was considered impracticable to do more than to group the children in primary, intermediate, and advanced classes, each group being composed of but one class. One of the largest schools in the diocese, using the Joint Diocesan Series of Sunday School Lessons published by George W. Jacobs, is divided into the five grades recommended by that system, viz., Infant, Primary, Junior, Middle and Senior grades.

The most considerable divergence was shown in the courses of study followed. The lessons recommended by the Sunday School Commission were used exclusively by four schools, and were about to be used by four other schools, and in two cases were used in connection with the Blakeslee series. Five schools were using the Joint Diocesan series, three the Whittaker leaflets, two the lessons published in the "Young Churchman," and one each, the Blakeslee system, the Bishop Doane manuals, and Bishop Beckwith's "Trinity Course"; and in five smaller schools, no published lesson series was used, the Catechism being the only text-book.

The Advent Offering.—The Advent offering of the Sunday Schools has now become a fixed custom of the diocese. Heretofore, "tents" have been distributed to the pupils in the several schools for that purpose, but this year, owing to the uncertainty as to receiving the "tents" in time, as they must be manufactured in New York, it has been thought best to use instead mite boxes which could be made in San Francisco. Within a few days these boxes will be sent out with a leaflet written by the Bishop. The proceeds of the offering will be devoted, as that leaflet explains, to the "Bishop's Auxiliary Fund," a fund which is placed entirely at the disposal of the Bishop, and which he will use this year as in the past for the support of women workers in the diocese. The amount of the Advent offering for the past few years has not reached the figure it should, but a little greater interest on the part of the clergy and Sunday School superintendents in distributing the boxes and in explaining the purpose of the offering, will no doubt result in a generous response, worthy of our schools, and more nearly adequate to the needs of the "Bishop's Auxiliary Fund." It is suggested that the contents of the boxes be presented on the altar at the children's Christmas service, or at a service in the early part of the Epiphany season. The money should be sent to Miss G. E. Deal, 2702 Sacramento street, San Francisco.

Missionary Mass-Meeting.—A union missionary meeting of the Sunday Schools of San Francisco will be held in St. Luke's Church on the first Sunday in Advent, December 3, 1905, at 3 P. M. It is hoped that all our Sunday Schools in the city will unite in this service. The offering will be for the "Bishop's Auxiliary Fund." Other particulars will be forwarded in a few days to the clergy, and will also be published in the next issue of the "Pacific Churchman."

DIOCESAN NEWS.

San Francisco.—Cathedral Mission of the Good Samaritan.—Rev. J. P. Turner, Priest-in-charge.—At a recent meeting of the teachers and officers of the Sunday School it was decided to introduce the system of the "Joint Diocesan Series of Church Sunday School Lessons," as the best books for the school.

The Day Nursery has moved from 41 Ritch street to 57-59 Clementina street.

On a recent Friday the oratorio, "Christ and His Soldiers," was rendered in the Chapel by the regular and auxiliary choirs of the Mission, assisted by the soloists. There was a full orchestral accompaniment. Mr. W. H. Holt directed and Mr. Alfred Bayley presided at the organ. The offering was given to the Organ Fund.

San Francisco.—St. Luke's Church.—Rev. Burr Miller Weeden, Rector.—**Sunday School Notes.**—With the First Sunday in Advent we take up the study of "The Gracious Words of Our Lord and Saviour Jesus Christ."

The attendance has been steadily increasing. The highest mark reached this term is 220. We must go well above 250 before Christmas. You know how to get your name on the Roll of Honor. Bring a new scholar.

The Weekly Teachers' Meetings for the study of the lesson have met with complete success. The attendance has exceeded the most sanguine expectations. St. Luke's Church has a splendid lot of teachers. Their devotion and earnestness make certain the growth and development of the school.

San Francisco.—St. Stephen's Church.—Rev. Ernest Bradley, Rector. The Rev. Mr. Bradley has accepted a call to the Rectorship of St. Paul's Church, San Rafael, and will enter upon his new duties on December 1st. The following letter to the Senior Warden is self-explanatory, and is taken from St. Stephen's Parish Monthly Record:

San Francisco, Oct. 27, 1905.

Arthur F. Price, Esq., Senior Warden of St. Stephen's Church—Dear Sir and Brother: In presenting the enclosed resignation to the Vestry I should like you to convey through the Record my regrets in having to part with the people of St. Stephen's at a time when the work of the parish seems bright with success. During the past two months the work has been more hopeful than at any other period of my Rectorship. More and more people are seeking the

services of the Church in their sorrows and in their joys. More and more people are expressing a desire to be affiliated with St. Stephen's, all of which is surely an auspicious augury for the future of the parish. In asking you to accept my resignation I am deeply conscious of doing the right thing. I resign after much deliberation and prayer, and more for the sake of my family than my own sake. I shall watch with the deepest interest and feeling your work in the choice of my successor, and continue to pray both for you and for him, that God will bless his labors as He has blessed mine. If the people have understood my message as it has come from me each week, and my teaching as it has been given in season and out of season, they will rally about my successor and make his work bright with the response and assistance that comes from loyal and honest hearts.

Very sincerely yours,
ERNEST BRADLEY.

The local chapter of the Brotherhood seems to be taking on a new lease of life. A very successful meeting and social gathering was held on the evening of October 13th at the home of Mr. Percy Woodhouse. At this meeting it was decided to branch out into a lecture course something like the one held two years ago. The first lecture may be expected on Tuesday evening, November 21st, in the Parish Hall, when the Rector will open a discussion on the Pauline Letters.

Watsonville.—The new rector of All Saints' Episcopal Church will be Rev. C. L. Thackeray of Selma, a talented young man of great promise in the ministry. He will arrive in this city about November 1st, and assume his clerical duties the following Sunday.

The new rector is desirous of being near San Mateo, where he is taking a post-graduate course in theology. It will be easy for him to go occasionally up to San Mateo to the Episcopal Divinity School and return the same day. Rev. Mr. Thackeray is also anxious to get away from the heat of the San Joaquin Valley and enjoy the matchless climate of the Pajaro Valley.

He comes with the strong recommendation of Bishop Nichols. His work at Selma has been very successful. His influence among young men has been especially commented upon, and as a leader and organizer he is well equipped for so young a man. He is barely thirty, is married and has one child.

All Saints' Parish is to be congratulated upon securing so promptly a rector to fill the place soon to be made vacant by the resignation of Rev. Dr. George H. Jenks, who will take a much-needed rest at Oakland for at least six months, being attached to the Cathedral staff.

Before Dr. Jenks came to the church here, there was an interval of five months in which there was no regular rector. The attendance soon falls off where services are conducted by outside clergymen or lay readers. In this instance the new man is ready to assume his work as soon as Dr. Jenks retires.

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Those who have heard and seen Rev. Mr. Thackeray say that he is a clergyman of attractive personality and is very effective in his manner of conducting the service.

The members of All Saints' Parish are ready to give him a cordial welcome when he arrives in the city.—Watsonville Daily Register, Oct. 21.

ALAMEDA COUNTY.

(Continued from page 7.)

into a Singalese family and lived as a native. In this way he got at the heart of the people and for two years lived and preached among them.

Oakland.—St. Paul's Church.—Rev. Charles Thomas Walkley, Rector.—The first meeting of the Men's Club for the season was especially enjoyable. Bishop Nichols talked most entertainingly on the "Delights of Yellowstone Park." The social side of the meeting was unquestionably a success. While the attendance was just below fifty, still we are not discouraged. The Men's Club of St. Paul's is a factor now in our parish life.

The second meeting was held Tuesday evening, the 24th of October.

The speaker of the evening was Mr. John P. Irish, whose many gifts and varied achievements make him eloquent. His theme was the two factors of California's Statehood—General Fremont and Dr. Gwin.

It is also our pleasure to announce that the Rev. Charles R. Brown, so strong and so mighty for the Church of God in our midst, will address the November meeting on "Phillips Brooks." The memory of this address delivered last year has created a demand for its repetition, and we are happy in making the announcement. The address of Mr. Brown will be preceded by our first annual dinner.

The Sunday School almost touched high water mark on the last Sunday in September; attendance, 176. The Rector is gratified at the response made to his appeals, in some cases personal demands, for teachers. We are anticipating great things this coming year.

The parent is the successful factor of a Sunday School. The school is yours to preserve and foster. It is gratifying to learn that our school contributed more to Missions than any other in the diocese.

The Rector has accepted a call to the Rectorship of Grace Church, Orange, New Jersey, in succession to the Rev. Alexander Mann, D.D., who has gone to Boston as successor to the late Rev. Dr. Donald who succeeded the Rev. Phillips Brooks, D.D. Mr. Walkley's departure will leave a very large hole in the Diocese as well as in St. Paul's Parish.

Oakland.—Trinity Church.—Rev. Clifton Macon, Rector.—On Sunday at 3 p. m., was held in the Church a Baptismal Service, at which twenty-one babies, children and adults were baptized. The children and teachers of the Sunday School were present, and appreciated the blessing of seeing so many made members of Christ's fold.

The consciousness of duty performed gives us music at midnight. — George Herbert.

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LITERATURE OF THE DAY

Claims of the Common Life: Bishop Creighton. (Longmans, Green & Co., New York, $1.20 net.)

These sermons were preached in the chapel of Merton College, Oxford, during the years that followed the Bishop's ordination. Mrs. Creighton says in the preface: "They owe their special interest to the fact that they were the words of a young man speaking to young men. Only a few years of further experience separated him from his audience." That is true enough, but they are possessed with a deeper interest still, for they are the words of a man of exceptionally keen insight, of one who knew men of all sorts, and knew them well, and whose masterly purpose in life was to possess all who came within the sphere of his influence with that love for the best and the highest which invariably ruled his own actions. His biography showed this plainly enough; but this little book of wise common sense, practical counsels, interfused with the flame of his own spiritual life, reveals it yet more unmistakeably. It is a book from which every one, old or young, cannot fail to gain much. But it ought to be read and reread by every college student who has any consciousness of the seriousness of life and of the tremendous issues arising out of it. In these days of cheap reprints it is possible that this work may appear in a cheaper form, and if it does, it would be a good work to sow it broadcast in every college throughout the land. In the mean time anxious parents may care to know of a book of wise counsels that is manly, straightforward, hard-hitting, perhaps, but never unjust or censorious; the words of one who does not speak from any height, but out of the thick of that fight to which every one is called, and from which there is no discharge. H. H.

Spiritual Difficulties in the Bible and Prayer-Book: Very Rev. H. M. Luckock, D.D. (Longmans, Green & Co., $2.00.)

The Dean of Lichfield has written several books of sterling value, the work of a scholar who with much patience and insight endeavors to place the matters he deals with in a clear light, so that their full and correct signification may be apparent, even to the unlearned. In this one he strives to smooth out the difficulties of several events and passages in the Bible and the Prayer-Book which perplex, not only the ordinary reader, but the scholar also, and receive varying interpretations. In this regard the Dean is extremely candid. He states with absolute fairness the views opposed to his own, and puts his own reasons for arriving at different conclusions in a spirit which even Matthew Arnold might have accepted as "sweet reasonableness." We cannot always agree with him—notably in the case of Jael. J. B. Mozley's interpretation of that affair seems more adequate than the ingenious theory of the Dean. But that is a matter of opinion. The book is a very useful one, and very interesting also. There is good material for many sermons, and the laity will find in it much to help them over hard places, both in Bible and Prayer-Book. H. H.

Jacobs & Co., Philadelphia, send a 30-cent edition of the **Prayer Book in Italian.** We have submitted it to a competent authority, who says that it is a good translation. The book is put forth by the Bishop White Prayer Book Society. H. H.

Nelson & Sons send a copy of their Sunday-School Scholar's Edition of the **American Standard Revised Bible.** There are twenty-four colored pictures of scenes in Palestine, some useful maps, a variety of Helps, also a catechism and a number of hymns. The price of the copy sent us is $1.50, and it is bound in Egyptian seal. It is a marvel of cheapness, without any mark of the cheap edition about it. But for ourselves we do not like this version. H. H.

Lonely O'Malley: (Houghton, Mifflin & Co., Boston, $1.50.)

The everlasting plunger into dire scrapes, with seraphic indifference to issues—tiresome, worrying, the setter-up of demoniacal irritations—cheerfully regardless of "ordering himself lowly and reverently to all his betters," but very human, and nearly always likeable in spite of his thorny propensities, often because of them. For in their absence he is apt to gravitate into a flatulent Prig, and there is no possible hope for such a one but a wholesome course of emphatic lickings from his peers. "Lonely" arrives a stranger in a strange town and, from being a leader of his kind, finds himself an outcast and a mark for the stinging sneers and slights boys are so fiendishly clever with. Of course he fights the typical bully, but flees from him wailing, whereupon his much angered father threatens worse things and drives him back to fight it out. So he goes in again, and pounds the bully into confession of enough. There is no monotony in the book. "Lonely" thinks he is converted and speaks out in meeting, but, being a candid soul and following his leaders, he breaks out into a confession of a long series of tricks upon the community, which ends that phase of his boyhood, for his hearers, who had been his victims, were lacking all sense of humor where boys are concerned. Later on, of course, his energies found vent in organizing a pirate crew and raising the immemorial skull and crossbones over a leaky old hulk. In short, it is a thorough boys' book, the sort of a thing a human boy will take a "header into" and only emerge at the finis with a sigh of blessed content. And we should rather like to be that boy—for a season, at least. H. H.

The Menehunes: Mrs. E. F. Day. (Paul Elder & Co., 75 cents net.)

The Brownies are not dead. Some of them at least, with that dominance over obstacles which has always marked the race, emigrated to the Sandwich Islands at some mythical period, and in their new abode have gained in beauty, but at the expense of the adorable quaintness of their untraveled days. And their new name, Menehune, sounds ugly with "Brownies" in one's mind. But their characteristics are the same. Mrs. Day proves that very gracefully and in a way that will charm the real children—of whom there are a few yet left—into ecstatic fits. The illustrations are as graceful as the story, and the book is bound in tapa from Samoa. We are sure the children will demand more of the same sort, as will some older children, also, who at a very mature age have not put away childish things. H. H.

Womanhood in Art: Phoebe E. Spalding. (Paul Elder & Co., $1.50 net.

This book contains good photographs of the Venus of Melos and five of the most famous painters' conceptions of womanhood, with the author's interpretations of the teaching of each work. She writes gracefully, to the point, and with a very commendable brevity. The form of the book, type, paper, etc., leaves nothing to be desired. H. H.

A Chorus of Leaves: Charles G. Blanden. (Paul Elder & Co., $1.25 net.)

The note of this volume seems to be daintiness—graceful little poems, polished to a finish, and sometimes with a quaintness of thought and expression that at least recalls the Elizabethan song writers. Good examples of this, it seems to us, are two delightful poems: "The Time O' Year" and "The Fairies' Song." And the cover of the book deserves a word for the simple grace of it. H. H.

101 Entrees. $1.00 net.

Alphabet of History. 75 cents.

Teddy Sunbeam: Charlotte C. Sperry. $1.00 net.

Love. A Mosaic Essay: By Paul Elder. 50 cents net.

These four beautifully got up books are each of them admirable examples of what refined taste can achieve in this regard. Of **Entrees,** in the abstract, this present writer is not a competent critic and fears to venture on risky topics. The pictures in the **Alphabet of History** are delightful, every

All Books Reviewed in this paper can be obtained at lowest Prices at . . . "The New Book Store" 23 Grant Avenue

one of them, even if they are a trifle irreverent in the treatment of the great ones of the earth. Omar Khayam is one of the best, perhaps—the face of one laughing in his sleeve at the shows of nights and days. He is smoking a corncob pipe, a sizable demijohn is near his hand, but the loaf of bread is not visible. The artist is Ellworth Young, and the writer of rhymes Wilbur D. Nesbit. The compiler of **Love** has with great deftness and fine insight inlaid into the sixteen pages of his **Mosaics** some of the best things out of the countless multitude his theme has inspired. **Teddy Sunbeam** is an extremely delightful little person. H. H.

MAGAZINES.

The **Atlantic Monthly** for November has a notable array of papers, but then it always has. The opening article by the veteran publisher, H. Holt, deserves careful reading, for it is a subject which touches all readers, and no one is better qualified to deal with it. "Korea and Manchuria After the Peace," "How Statistics Are Manufactured," "Telephone Development," "Immigration and the South," are all very able papers, written in every case by those best qualified to speak with authority. There are charming essays, also good fiction, but we are sorry that Agnes Repplier's "Convent School" comes to an end; her papers have been delightful throughout.——**Scribner's** concludes "The House of Mirth," a novel of very unusual power, and begins a very promising serial, "The Tides of Barnegat," by Hopkinson Smith. "Bancroft's Letters" are good reading, and the President's wolf-hunting record is sure to be popular.——**McClure's** is chiefly notable for a truly wonderful yarn by the versatile Kipling, "By the Night Mail." He has projected himself into, perhaps, a possible future, and describes with precision of detail the vast machines that will hurtle through the air, as the steamers through the sea in these prosaic days. It is good reading, but it takes away the breath rather, and one's own fancy can only limp through the story at a very halting gait. H. H.

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THE OUTLOOK.

The November magazine number of "The Outlook" contains many illustrated articles in addition to the usual historical treatment of the events of the week and editorial comment on political, economic and literary matters. Among the portraits of the number, we notice a capital one of Mr. Charles E. Hughes, whose conduct of the insurance investigation has excited such admiration, while under the general title "Defenders of Self-Government," portraits are given of Mr. William Travers Jerome of New York, Mr. Colby of New Jersey and Judge Lewis of Virginia. Other men discussed under this same head as prominent figures in the fall campaign who stand for something positive and admirable, are Governor Warfield of Maryland and Mr. Blankenberg of Philadelphia. An admirably illustrated article is that on Dorchester House, the home of the American Ambassador to Great Britain; it is accompanied by photographs for which special permission was for the first time granted. Among the other pictorial features may be named Dr. E. E. Hale's "Tarry at Home Travels," which deals this month with Rhode Island; and many others.

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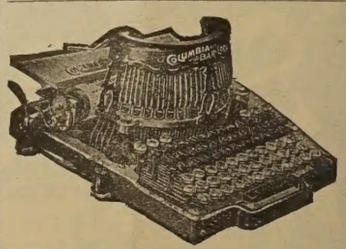

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